श्री जानकीवल्लभः सदा विजयते

Viswambhar upanishad with english translation

अथ हैनं शाण्डिल्यो महाशम्भु प्रपच्छ यतो वाचो निवर्तन्ते अप्राप्य मनसा सहेत्युक्तं ब्रह्म किमस्ति कोवा सर्वेश्वराधिपतिः निर्गुणसगुणाभ्यां परः कोवा मूर्त्तामूर्त्ताभ्याम्परः कर्त्ताकारयिताच कीदृश इति ।अथ कैर्मन्त्रैः संसारादिमुच्यजीवः सद्यो मुक्तो भवति कोवा मन्त्राणामधिकारं समन्वेतीति ।

Meaning:- After asking many questions, Rishi Shandilya asked Mahashambhu what is Brahman, which even the Vedas cannot describe directly? Who is the Lord of all the Lords (i.e. all the incarnations including Maha Vishnu, Maha Brahma, Maha Shambhu)? Who is beyond both the Nirguna and the Saguna? What are the kartta (doer of everything) and karayita (doer of everything to everyone)? Further, you also tell us that by what mantras the soul is freed from the world and quickly liberated? Who has the right to those mantras?

सहोवाच महाशम्भुः यत्पृष्ट वांस्तस्य च नामरूपं लीलाऽथ धामानितु चिन्मयानि मनोवचो गोचराण्येवं तानि स्वयं कृपातः स्फुरणं प्रयान्ति अतो रूपमनामेति प्रोक्तोयं राघवः स्वराट् तन प्रकाश भूतञ्च यस्य ब्रह्म सनातनम् ।

Meaning:- Hearing the question of Rishi Shandilya, Mahashambhu said with certainty that the name, form, pastimes and abode of the Supreme Being about whom you asked is Chinmaya (Sachchidananda) which is invisible (beyond) mind and speech. Only by His grace are they self-illuminated. That is why the illuminating divine body of the Svarat Paramatma ``Raghav'' (i.e. Raghukulabhushan Sri Rama) who is called Arup-Anam (i.e. devoid of Prakrit name and form) is ``Sanatan Brahman''.

स ईश्वराणां परमोमहेश्वरः पतिः पतीनां परमं च दैवतं अमूर्त्त मूर्त्तादि शरीर कोसौ कर्त्ताप्य कर्त्ताच न प्रसंयुक्तः । व्याप्नोतिसर्व्वं निज तेजसायः अणोरणीयान्महतः परस्तात् मूर्तेण सर्व्वं निर्माय विश्वं स्वयन्तु लीलां वितनोति नित्यां

द्वयोः शरीरयोरैक्य मतोद्वैतं बुधा जगुः
नः समाभ्यधिकत्वाद्वातमैद्वैतं व भाषिरे ।

Meaning:- He Is the Supreme God of Gods, the husband of husbands and the Supreme God of gods. He is the base body, the source of the immaterial (Nirguna) and the embodied (Saguna) Brahman. And there are both doers and non-doers and they are different from both. He who pervades all places by His own effulgence and is subtler than subtle and larger than subtle creates the entire world in this form and expands divine pastimes in Saket by Himself form, that is, the two-armed transcendental human form. Scholars actually believe in unity in these even though they are two different forms because there is no one like them, so how can there be more? So by the scholars, that Sri Ram is called Advaita Brahman.

सर्वावतार लीलाञ्च करोति सगुणोयः अयोध्यायां स्वयं रामो रासमेव करोति सः सगुण निर्गुणाभ्यां परस्य परमपुरुषस्य दाशरथेर्मन्त्रस्य नाद बिन्दु वाम्मनसोरगोचरौ

तस्यमन्त्राश्चानन्तास्तेषु षट्शतं वरीयां सस्तेषु च त्रयों मन्त्रा अतिश्रेष्ठा ।

Meaning:-Sri Ram in Saguna form who performs Leela in various incarnations and Sri Rama in Swayamrupa who performs only Ras in Sridham Ayodhya is the same beyond both Saguna and Nirguna. He has infinite mantras, 600 of them are the best, three of them are the best.

षडक्षरो द्वयाख्यं मन्त्र रत्नं युग्म मन्त्रशचेति बिन्दु पूर्वको दीर्घाग्निस्ततः केवलं दीर्घाग्निः ततो मायेति अथ नमैति प्रथमं श्रीमदिति ततोरामचन्द्र चरणौ विति ब्रूयादनन्तरं शरणमिति पदं पश्चात्प्रपद्ये इति वदेत् पुनश्च श्रीमते इति अथ रामचन्द्रयेति तद्ग्रे नम इति यो दाशरथेर्द्वयाख्यं मन्त्राणां प्रवरं मन्त्र रत्नमधीते स सर्वान् कामानश्नुते तेन सह मोदते इति अथ प्रणवादनन्तरं न द्वितीयाक्षरमस्तृतीयाक्षरं सी चतुर्थाक्षरं ता पञ्चमाक्षरं र षष्ठातरं म सप्तमाक्षरं भ्यामष्टमाक्षरमिति इममष्टाक्षरं विद्वान् मुक्तो भवति एतन्मन्त्रत्रयं सर्व मन्त्र वरं जप्त्वा सद्यो मुच्यते कर्म

बन्धनात् यः श्रीरामेऽति भक्तिमान् स
एवैतन्मन्त्राधिकारीति ।

Meaning:- The (1) six-syllable Mantraraja (2) mantra Ratna Mantradvaya (2) and the Yugal Mantra (3). Now let us show the mantra. Dot preceded by long fire seed Rakara (Ran) then only long fire seed R car (Ra) behind it (Maya) then Namah all this together became ``Ran Ramaya Namah'' this six-letter Rama Mantra. Now show two mantras first Srimad say Ramachandra Charanau behind him say this verse behind him and say Prapadye behind him then say Srimate and say Ramachandra before him say Namah all together ``Srimad Ramachandra Charanau Sharanam Prapadye Srimate Ramachandraaya Namah'' this 25 letter mantra is the best mantra gem among all mantras He who chants this mantra attains all his desires and attains bliss with Sri Rama. Now let us show the form of the couple mantra – behind Omkara ``Na'' second letter ``Ma'' third letter “Si'' fourth letter “ta'' fifth letter “Ra'' sixth letter “Ma'' seventh letter “Bhyam'' eighth letter.

Those who are exclusive devotees of Sri Rama are the ultimate owners of it.

श्रीराम एव सर्व्व कारणं तस्य रूपद्वयं परिछिन्नमपरिछिन्नं परिछिन्न स्वरूपेण साकेत प्रमोदवने तिष्ठन् रासमेव करोति द्वितीयं स्वरूपं जगद्उपत्यादेः कारणं तद्दक्षिणाङ्गरात्क्षीराब्धिशायी वामाङ्गद्रमावैकुण्ठवासीति हृदयात्परनारायणो वभूव चरणाभ्यां वदरिकोवनस्थायी श्ङ्गरान्नन्दनन्दन इति ।

Meaning:- Sri Rama is the ultimate cause of all. There are two forms of the same Sri Rama, Parichinna and Aparichhinna. In his Parichinna form, Shri Ram is situated in the Saket loka midst of his friends in Pramodvan and performs only Raas. The second unbroken form, which is the cause of the origin of the entire world, appears from the southern limb of the same form, Ksheersagar Narayana, who lies in the ocean of milk. From the left limb, Rāma Narayana, the inhabitant of Ramavaikuntha, appears. Paranarayana arises from the heart. From the feet arise Nara-

Narayana who performs penance in Badrivan. From shrimgar arises Nandanandana Sri Krishna.

एवं सर्वेऽवताराः श्रीरामचन्द्रचरण रेखाभ्यः समुद्भवन्ति तथाऽनन्त कोटि विष्णवश्च चतुर्व्यूहश्च समुद्भवन्ति एवमपराजितेश्वरमपरिमिताः परनारायणादयः अष्टभुजा नारायणायश्चानन्तकोटि सङ्ख्यकाः वद्धाञ्जलि पुटाः सर्व कालं समुपासते यदाविष्णवादीन यदाऽज्ञापयति तदा तद् ब्रह्माण्डे सर्व कार्यं कुर्वन्ति ते सर्वे देवाद्विविधाः भिन्नांशा अभिन्नांशाश्च श्रीरघुवरमुभये सेवन्ते भिन्नांशा ब्रह्मादयः अभिन्नांशा नाराणादयः ।

Meaning:- Thus all the incarnations appear from the lines of the feet of Sri Ramachandra and infinite millions of Vishnu and Chaturvyuha etc. are produced. Such is the immense influence of Aparajiteshwar (Ayodhyapati) Sri Rama, before whom Anantakoti Paranarayana, Ashtabhuja Narayana and others stand with both hands folded and worship Him daily. Whenever those innumerable Brahma, Vishnu, Shiva and others receive the command from Sri Rama, they

create, maintain and destroy all the millions of universes. They are of two types (1) fractional and (2) integral. They both serve Lord Sri Raghukulashrestha. The fractions are the demigods like Brahma and Shiva and the integral fractions are the incarnations like Narayana.

सहस्रं समाः जीवात्मनः पञ्चाङ्गोपासनां कुर्वन्ति तत आनन्दरूपा भवन्ति ततः सदेव सौम्येदमग्र आसीदेकमेवाद्वितीयं स एक्षत बहुस्यां प्रजायेय पूर्वं पञ्चाङ्गोपासकाः सृष्टि समये श्रीकृष्णोपासनां समनुष्ठाय गोलोकं प्राप्नुवन्ति तत्र केचित्तत्रैव तिष्ठन्ति केचिद्रामोपासनाऽधिकारिणो भवन्तीति विष्णवाद्युत्तमदेहे प्रविष्टो देवताऽभवत् मर्त्यादधम देहेषु स्थितो भजति देवताः ।

Meaning:- When the soul performs Panchangopasana (ie worship of the Sun, Ganesha, Shakti, Shiva and Vishnu) for thousands of years, it becomes the form of bliss. The Supreme Being described in the Chāndogya Upanishad, who is one and unique, assumed the main five forms with the

desire to become many. In the past, during the time of creation, these five devotees attain the Goloka by attaining the worship of Krishna in order. Some people go there and reside there and some people are entitled to worship Sri Rama and then attain the supreme Saketloka. The same God is called a deity by entering into the best body like Vishnu and worships the deity by entering into the body of the lowest human beings living in the mortal world.

परात्परस्य श्रीरामनाम्नः सर्वेषां नारायणादीनां नामानि भवन्ति तस्य धाम्नस्तेषां धामान्युत्पद्यन्ते तल्लीलातः सर्वेषां लीला प्रादुर्भवन्ति तत्स्वरूपात्सर्वेषां रूपाण्याविर्भवन्ति स एवायोध्याधिपतिः सर्वकारणानामादिकारणं न तस्मात्किञ्चित्परं तत्वमस्तीति ।

Meaning:- All the names of Narayana and others appear in the name of the Supreme Lord Sri Ram. All the Dhams are produced from His Dham. The same divine pastimes of Sri Ram give rise to the pastimes of all incarnations. From the same divine two-armed transcendental form of Sri Rama, all the

forms of the Lord, from the four-armed, six-armed, eight-armed, ten-armed, etc., to the infinite-armed, etc., appear. He is the Lord of Ayodhya, Lord Ramachandra, the original cause of all causes. There is no other element beyond Him, that is, He is the Supreme Being.

अथ यन्त्रं सं लिख्यते ।राम प्राप्तै मुमुक्षुभिः यन्त्रं विना न संसिद्धिर्मन्त्राणां देवतात्मनाम् ।काम क्रोधादि दोषाणां यन्त्रणां ये न वैभवेत् ।ततो यन्त्रमिति प्रोक्तं यमनाद्यन्त्रमित्यपि ।षट् कोणं प्रथमं लेख्यं वृत्तं संविलिखेत्ततः ।अष्टौ दलानि लेख्यानि ततस्याच्च तुरस्रकम् ।सर्वैश्च लक्षणैर्युक्तं दिव्यं सर्व सुख प्रदम् ।सर्वावतार वीजैश्च वेष्टयेद्यन्त्रमुतमम् ।ततश्च पूजनं कुर्याद्यन्त्रस्यैतस्य सर्वदा ।तन्मध्ये व्यक्तमालेख्यं साध्य कर्म विधानतः ।वीजम्पुनस्तद्विलिखेत्तत् क्रोडी कृत्यमान् मथम् ।

Meaning:- Now write the yantra. For the attainment of Rama, the seekers of liberation cannot perfect the mantra-like deity without worshiping the Yantra. Therefore, one must worship the Yantra. It is called

Yantra because it is used to punish (subdue) the evils of desire and anger. Now make the instrument – first make hexagonal circles of two triangles then write circular from all four sides. Then write eight teams with twelve thunderbolt spears Sattva Raja Tama form three lines write Chaturastrabhugriha write four doors in four directions that are full of all the characteristics and provide all happiness. Surround the Yantra with the seeds of all the incarnations and then worship this Yantra always. In the middle of the instrument, write the clear achievable action according to the ritual. Write the name of the seeker Bhag with the sixth inflection on the Ran Vij and write two Kurus on both sides of the Ran Vij in this manner.

अथ तत्पञ्च वीजानामावृत्तिं विदधीतवै ।भूयो दशाक्षरेणतद्वेष्टयेच्छुद्ध बुद्धिमान् अग्निकोणादि कोणेषु षडङ्गानि क्रमाल्लिखेत् ।पुनः कोणकपोलेषु ह्रीं श्रीं च विलिखेत्सुधीः ।प्रतिकोणाग्रमालेख्यं हुं बीजं केशरेष्वच । वर्णमाला मनोख्याता चत्वारिंशच सप्तच ।वर्णा सप्त दलेष्वेवं षट् षट् पञ्चाष्टमे दले ।पूर्वस्याद्वेष्टयेत्तादि

वर्णैसर्वञ्चतत्ववित् लिखेद्बीजद्वयं सम्यक् नरसिंह
वाराहयोः दिम्विदुक्षुचपूर्वस्यां भूगृहेचतुरस्त्रकैः ।

Meaning:- Now write five seeds behind it, namely Rin Run Rain Raun Rah, from all sides. After this, the ten-letter ``Hum Janaki Vallabhaaya Svaha'' should be purified and wrapped by the intelligent. In the six angles like Agni Kona, write the six postures (1. Ram Hridaya Namah 2. Rim Shirase Svaha 3. Rum Shikhayai Vashat 4. Rain Kavachaya Hum 5. Raum Netrabhya Vaushaat 6. Rah Astraya Phat) in order. Write the seed Hum in the front of the angle and write the alphabet mantra which has 47 letters in the eight-petalled. Write six six letters in seven groups and five letters in the eighth group. Cham Cham Jm Jm Jm. Tm thm dm dm nm. Tam tham dam dham nam. Pm Fm Bm Bm Man. Yam Ram Lam Vam. Sham Sham Sam Hum. Lam ksm is. With these letters, the knower of the essence should surround Chaturastra within three Bhugrihas in the direction of the eastern countries, write Nrishimha seed Ksraun and Varaha seed Hum, both seeds.

This device is worthy of worship in all ways. By worshiping it, man attains Bhukti (Satvik Bhoga) and Mukti. Now he writes the second method of the Yantra

मध्येऽथवा लिखेत्तारं षट् कोणेद्यपि च क्रमात् ।वर्णा श्रीराम मन्त्रस्य सन्धिष्वगं च मान्मथम् ।माण्डेषु च तथा मायां किञ्जल्के चाविलेखनम् ।पूर्ववत्तत्रपर्णेषु माला मन्त्रं क्रमाल्लिखेत् ।दशाक्षरेण संवेष्द्यकादीनि विलिखेत्ततः । दिग्विदुक्षु तथा वीजे नरसिंहवाराहयोः यन्त्रान्तरमिदं साङ्गम्मावरणं विधिनार्चयेत् राजते वाथ सौवर्णे भूर्जे संलेख्य पूजयेत् ।

Meaning:- Or write Omkara with the letters of Sri Rama Mantras in order in the six corners from the middle of the instrument. (Write Om Ram Om Ra Om Ma Om Ya Om Na Om Mah as follows) and (Write Kamabij Klim in the joint of the six angles with the position of the limbs, i.e. Klimram Hridaya Namah. Klimrim Shirase Svaha. Klimrun Shikhayai Vashat Write Astraya Phat as follows) Write Maya

seed Aim in forehead and write the alphabet mantra of 47 letters in saffron ie eight petals as before in order then wrap it with ten letters mantra then write Kadi letters and write seeds of both Nrishimha Varaha in ten directions of the ritualistic worship. Write it in silver or in a golden banquet vessel and worship it.

हुं जानकी वल्लभाय स्वाहा क्ष्रौम् हुं पठेत्पुनः दशाक्षरो वाराहस्य नरसिंहस्य मनुः स्मृतः ह्रीं श्रीं क्लीं तथोन्नमो वदेत्तदनन्तरं भगवतेपदं ब्रूयात्-इति रघुनन्दनायेति पदं वदेत् ततो रक्षोघ्न विशदायेतिच मधुरे न पदं पश्चात् प्रसन्नेति ततो वदेत् वदनायेति पदं ब्रूयात्पश्चादमिततेजसेइति ततोबलाय निगदेत् रामाय विष्णवे नमः ह्रीं श्रीं क्लीञ्चों नमोभगवते रघुनन्दनाय रक्षोघ्न विशदाय मधुर प्रसन्न वदनाय अमित तेजसे बलाय रामाय विष्णवे नमः एषमाला मनुः प्रोक्तो नगणां चिन्तितार्थदः ।

Meaning:- Hum Janaki Vallabhaaya Svaha'' This is the ten-syllable mantra Ksraun Hum is the seed of both the Nrishimha and Varaha mantras. Now say

the Mala Mantra Hrim Shrim Klim and say Om Namo. Then say the Bhagavate Pad then say Raghunandanaya so then say Rakshoghnavishadaya then say Madhur Pad behind then say Prasanna so say then Vadanaya say so behind Amit Tejase say so then say Balaya say Ramaya Vishnuve Namah. Such was the mantra. Om Namo Bhagavate Raghunandanaya Rakshoghna Vishadaya Madhura Prasanna Vadanaaya Amit Tejase Balaya Ramaya Vishnuaya Namah This garland mantra is said to give the desired fruits to human beings.

ॐ सीं सीतायै वदन् नमोन्तः सीता मन्त्र उदाहृतः ।
मन्त्रेऽस्मिन् राममाराध्य साङ्गं सावरणं तथा ।आराध्य
गुटिकी कृत्य धारयेद्यन्त्रमन्वहम् ।सर्व दुः ख प्रशमनं पुत्र पौत्र
प्रदं नृणाम् ।सर्व विद्या प्रदं शश्वत् सर्व सौख्य करं सदा ।
अन्याभिचार कृत्येषु वज्र पञ्जरमेवहि ।किं बहू क्त्या नृणाम
सर्व सिद्धिदं शोकनाशकमिति ।।मन्त्र सम्यक् विधानेन
धारयेत्साधकोत्तमः ।श्रीरामद्वार पीठाग्रे परिवारतयास्थितान्
।गणेशादि सुरान् क्षेत्र पालान्सर्वान्समर्चयेत् ।स्वां तनुं

शोधयित्वातः परं पूजनमाचरेत् ।उपचारैः
षोडशभिस्तथैकादशभिः सुधीः ।पञ्चभिर्वा यजेद्देवान स्व
स्व शक्त्यनुकूलतः ।सर्व शक्ति युतं रामं साङ्गं सावरणं
जपेत् ।स्तूयात्सर्वान् परिवारान् राम प्रीत्यर्थमादरात् ।एवं यः
कुरुते पूजां यन्त्र राजस्य मानवः इह काम्यं सुखं लब्ध्वा
प्रेत्य साकेतमृच्छति ।

Meaning:- Om Sim Sitaai vadan Namah at the end. This is called Sri Sita Mantra. In this mantra, worship Sri Rama with the limbs and covers. After worshiping, one should make a ball of the best yantra and hold it. This yantra is the destroyer of all sufferings and it is the one that gives people the attainment of sons and grandsons. He is the giver of all riches. These thunderbolts are used in other bewitching, killing, enchanting, exterminating and other acts. Much to say, this device is going to give all perfection to human beings and destroy sorrows. One who performs the best means should wear the Yantra in accordance with the prescribed rituals. Place the deities (Ganesh, Durga, Kshetrapala, Saraswati etc.) with your family in front of the door of

Sri Rama and worship them. After that, purify your body and perform the main worship. The wise should perform the sixteen-fold worship and worship in the eleventh way or with the five-fold worship. After this, chant Sri Rama with all the powers and coverings, then offer obeisances for the pleasure of Sri Rama. Thus, those who worship Yantraraja enjoy all the pleasures in this world and attain the supreme Sri Saketloka with me

अस्य श्रीराम शरणागत मन्त्रस्य श्री रामचन्द्रो ऋषिदेवी गायत्री छन्दः परमात्मा श्रीरामचन्द्रो देवता रां बीजं नमः शक्तिः सर्वाभिष्टार्थ सिद्धये जपे विनियोगः मूले न कर शोधनं कृत्वा प्रथमं वीजं करतल करयोर्न्यसेत् । शेषाक्षराण्यङ्गुलि पर्वसु विन्यसेत् ।

Meaning:- The sage of this Sri Rama Sharanagata Mantra is Sri Ramachandra, Gayatridevi is the chand, Paramatma Sri Ramachandra is the deity, Ran is the seed, Namah is the power, and it is used to chant for the fulfillment of all desires. After cleansing the hands with the original mantra, place the first seed in the palm of the hand and place it in

both the remaining letters in the fingers according to the ritual.

श्रीमद्रामचन्द्र चरणौ अङ्गुष्ठाभ्यां नमः शरणं तर्जनीभ्यां नमः प्रपद्ये मध्यमाभ्यां नमः श्रीमते अनामिकाभ्यां नमः रामचन्द्राय कनिष्ठिकाभ्यां नमः नमः करतलकर पृष्ठाभ्यां नमः श्रीरामचन्द्र चरणौ ज्ञानायहृदयाय नमः शरणमैश्वर्य्याय शिरसे स्वाहा प्रपद्ये शक्तये शिषायै वषट् श्रीमते बलाय कवचायहुं रामचन्द्राय तेजसे नेत्राभ्यां वौषट् नमो बीजाय अस्त्राय फट् श्रीरामचन्द्रचरणौ ज्ञानाय उदराय नमः शरणमैश्वर्य्याय पृष्ठाय नमः प्रपद्ये शक्तये बाहुभ्यां नमः श्रीमते बलाय ऊरूभ्यां नमः रामचन्द्राय तेजसे जानुभ्यां नमः नमोवीर्य्याय पादाभ्यां नमः अथदेहन्यासः श्रींनमः मन्नमः रां नमः मन्नमः चन्नमः द्रन्नमः चन्नमः रन्नमः णौं नमः शन्नमः रन्नमः णन्नमः प्रन्नमः पन्नमः द्यन्नमः श्रीनमः मन्नमः तेन्नमः रान्नमः मन्नमः चन्नमः द्रान्नमः यन्नमः नन्नमः मोन्नमः एवमुपर्य्यविन्यसेत् श्रीम्मूर्द्धिनमतेभालेरामनेत्रे चन्द्रनासिका यां चरश्रोत्रे णौ मुखेशरभुजयोः णंहृदिप्रपस्तनयोः द्येनाभौ

श्रीपृष्ठेमतेजङ्घयोः रामकट्यां चन्द्रा ऊर्वोः य जानुनि नमः पादयेः अथध्यानम् ।

जानकी सहितं राममिन्द्रनील मणिप्रभम् ।
ज्ञान मुद्राधरं सर्व भूषाभिः समलङ्कृतम् ॥

पार्श्वन्यस्त धनुर्वाणं सर्वावयव सुन्दरम् ।
राजीवलोचनं ध्यायेत्सर्वाभिष्टार्थ सिद्धये ॥